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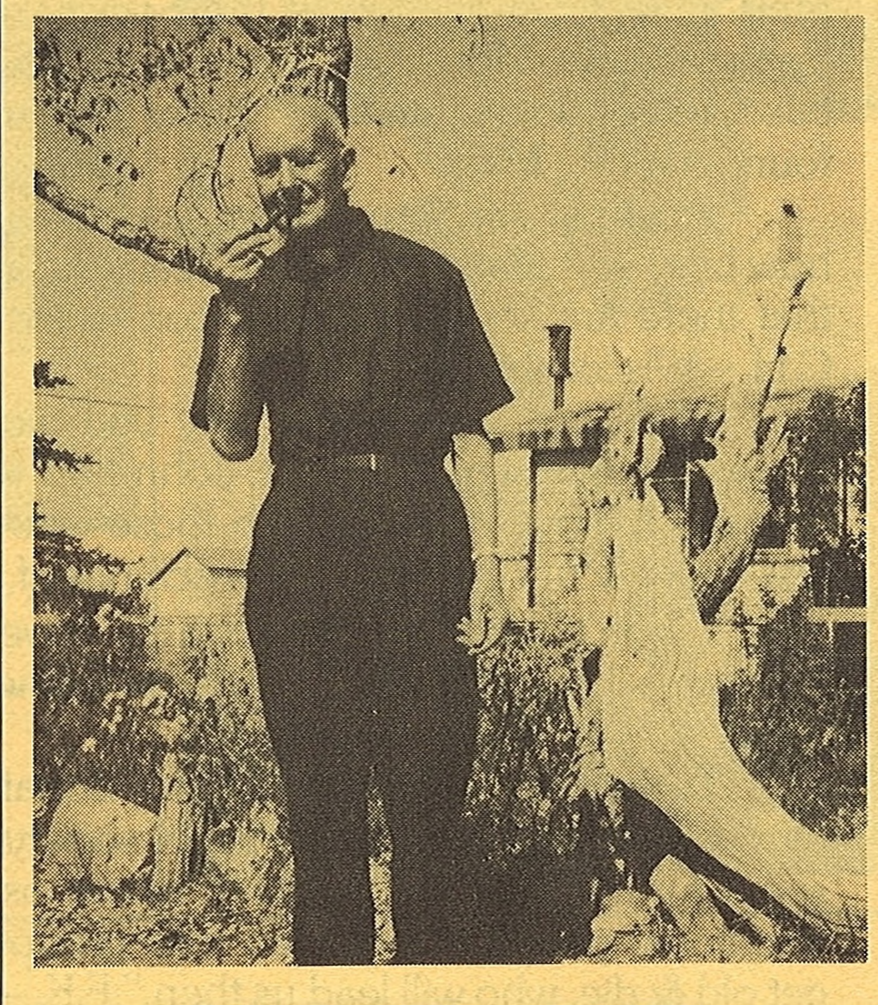
MARCH 1981

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

Trail to Comanche Lake in the Sangre de Cristo's.



Father Placid White—Oct. 1980.

NEWS AND VIEWS

LOVE OF SIMPLE TRUTH

Gee! the last issue of these Sangre De Cristo Newsnotes touched off a wee bit of controversy. Judging from my mail, most of my readers will be surprised to hear that, and are probably still wondering just what it was that some found so offensive. Without going into it all, I wish simply to remind those few critics of the words of The Imitation of Christ which declares: "We ought not to be swayed by the authority of a writer, whether he be a great literary light or an insignificant person, but by the love of simple truth. We ought not to ask who is speaking, but mark what is said. Men pass away, but the truth of the Lord remains forever. God speaks to us in many ways without regard for persons." (Bk. I, ch. 5).

EXCERPTS FROM LETTERS TO THE EDITOR

Bravo Father!! Was elated to read in your latest issue of your study on the modern day Jews. Let us know more on that in future. Too bad when exposing the truth means strained relations between friends, but so be it." M.F.—Florida.

"Your newslette. is very interesting. Just so you will know how we think on those 'controversial issues which open and sometimes close a few doors.' Yes the jews are responsible for most of the mess in the world, through their various agents; communism, the masonic order, one world banks, etc. ad infinitum." P.S.—Montana.

"Your patron Saint is Saint Theresa, and a study of her life would reveal that she wouldn't give Emory the time of day. In fact, I sort of feel that she would have told him and his ilk in certain terms the truth and then would have given him a swift kick and might have slain him. You see, Father, we are not playing games. This is the most serious situation probably in recorded history. We have got to win the war as the alternative will have the most horrible consequences for mankind." J.G.—Colorado.

"While reading the article Reflections in the December issue of SDC Newsnotes, I was astonished by your attack on the Society of St. Pius X, its priests (and founder, Archbishop Lefebvre), and particularly against the priest in charge of St. Mary's Kansas. (I believe that priest is either Father Bolduc or Father Pulvermarcher.)

"You gave no reason for claiming that you consider the pastor at St. Mary's 'completely untrustworthy'. . . . .

"I know and associate with several priests of the Society of St. Pius X, and I have found them all to be completely orthodox, dedicated traditionalists, and

completely trustworthy.

"What possibly could have prompted your caustic and unexplained attack on fellow traditionalist priests??" M.Y.—New York.

"We enjoy your newsnotes very much, but we would appreciate your explaining—what are the serious flaws and scandals connected with the Society of St. Pius X? My husband and I and our five small children travel over 100 miles one way to attend the St. Paul-Mpls. Minnesota mission of the Society of St. Pius X. Sometimes we don't get home until after 1:00 A.M., but we consider ourselves lucky because we have found the true Mass.

"I'm truly sorry to bother you because I realize how busy you are but we were really surprised to read that there are some problems connected with them." C.H.—Wisconsin.

"I can not understand why you would quote a Protestant minister! When St. John had forbidden the disciples to have relations with those who did not profess entire & uncorrupted the teachings of Christ. . . . . .

"I don't think the Protestants have any of the 'answers', if they did they would be Catholics!" M.L.—Iowa.

"Father Fenton was asking for donations. I wrote him we are supporting the Pius X society, because we see a future, they are building, where as our divided traditional priests are divided into groups, when they get old & die, who will lead us then." F.K.—Texas.

"I read your newsletter and was impressed. It seems to be consistent, not a different view on every page. I am in agreement for the most part with what I have read, about Jews, John Paul II, Pius X Society etc." C.S.—Indiana.

"God love you! . . . The reaction to the last issue of SANGRE DE CRISTO is most interesting—though not surprising to me. The subject of the devil—and his children—as Jesus described them, is surely a most sensitive area to expose. . . . . .

". . . the adverse comments from subscribers who object to using references from others outside the fold—even though the references be true . . . Even a heretic can speak a truth . . . Even I, a sinner, can speak a universal truth: Two plus Two equal FOUR." C.T.—North Dakota.

CATHOLICS! ASK QUESTIONS!

I am having 1500 copies of the Catholic Research Centre's excellent booklet CATHOLICS! ASK QUESTIONS! reprinted. I hope and expect it will cost less than the 40¢ a copy I hear it cost to have it originally printed in Australia.

THE WAR IS NOW!

That is the title of an informative, hard-hitting traditional Catholic periodical written by Hutton Gibson of Australia and print-executed and distributed by Leo Panakal Publishers, Cochin 682 001, India. $5.00 (Australian) for a one year air mail subscription.

TRADITIONAL CATHOLICS OF AMERICA

In January I submitted to Father Fenton my resignation as an officer and member of the TCA. This "parting of the ways" seems really to be a mutual relief and benefit. We continue to cooperate in our circuit Mass schedules.

WOW! 28 PAGES THIS TIME

I didn't know what to leave out! We'll see whether it was worth the extra time and expense. Subscription revenue doesn't pay the cost. Tell me if it's too high.

THE REV. HECTOR BOLDUC

Yes, I consider him to be untrustworthy! How many traditional Mass centers has he tried to break up? How many good people has he threatened with or actually got involved in law suits? What happens to all the money he collects on behalf of the Pius X Society? Does he really intend to submit himself to a Novus Ordo bishop should there be a reconciliation between the Pius X Society and the New Conciliar Church in Rome? Why do several traditional priests consider him to be an evil man? You bet, I can give you the names and addresses of people who can tell you their own first-hand stories. Many good people have been hurt and deceived. I can't print all the facts here, but believe me I wouldn't say what I do if I wasn't sure!

AVE MARIA

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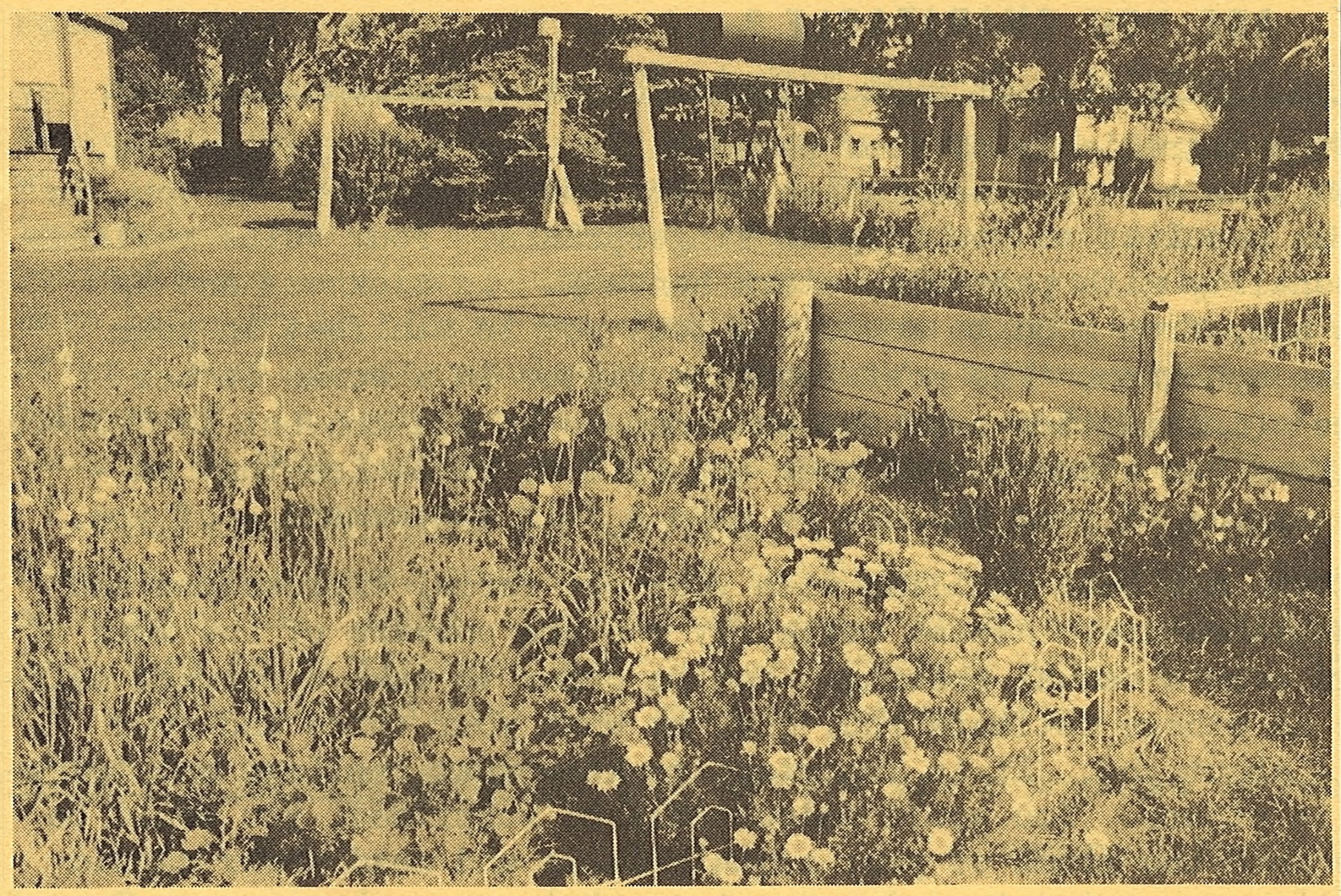

Spring & summer is flower and garden time at my Westcliffe home. Last year one of my prizes was a beautiful 8-feet tall crimson-red double holyhock.

Oh, the loving strength that surges
From His heart to yours all day;
Like a bright and shining armour,
Just because you knelt to pray!

President Somoza Exposed Treason

President Anastosio Somoza of Nicaragua made this statement just a few weeks before his recent assassination:

"With my many years in government, with my military training and background, with my close association with governmental leaders throughout the world, and with intelligence information, I come to one startling conclusion: There is a planned and deliberate conspiracy in the United States of American to destroy that republican government."

EDITORS NOTE: Is this why Somoza, the legally elected President of Nicaragua, a graduate of West Point, a strong anti-communist, a real pro-American and friend of the United States — was killed?

AMERICAN PISTOL AND RIFLE ASSOCIATION
BOX USA BENTON, TN 37307

January 1, 1981

BISHOPS CONTRADICT SCRIPTURE ON DEATH PENALTY ISSUE

Editor, THE WANDERER:

A majority of our Catholic Bishops, at their recent meeting in Washington, D.C., contended that the abolition of the death penalty "will manifest our belief in the unique worth and dignity of each person, a creature made in the image and likeness of God."

Yet after the Flood God laid down the following law to be carried out by all the descendants of Noah, hence including the present generation of mankind: "He who sheds man's blood, shall have his blood shed by man, for in the image of God was man made" (*Gen.* 9:6).

There is an obvious contradiction here. God tells us that murderers are to be put to death because of the unique worth and dignity of their victims as creatures made in the image and likeness of God. Our Bishops, on the contrary, tell us that murderers should not be put to death because of their — the murderers' — unique worth and dignity as creatures made in the image and likeness of God.

Until our Bishops or theologians opposed to the death penalty resolve this contradiction, the majority of Christians will continue to believe, on the strength of God's own Word, that capital punishment is not only the sole condign retribution for the crime of murder, but also the only effective deterrent, and that, further, such exercise of public authority, far from being "contrary to the spirit of the Gospel," is fully in keeping with Christ's true mind and will.

Fr. James O'Reilly, M.S.
St. Charles, Mo.

A man went into a coma after getting bumped on the head. Twenty years later he awoke. Shortly after, he called his broker. His At&T stock was worth $12 million, his Xerox stock, $18 million. "I must be a billionaire, "he thought. Just then the operator came on. "Your three minutes are up. Please depcsit $75,000."

ARE YOU CHARITABLE ?

by Father Oswald Baker, The Presbytery, Downham Market, Norfolk, PE38 9AB, England

Did you know that of all the ingredients of your personality, the most distinctive, the most characteristic of you, the most representative of you, most exclusive to you, is - your voice? Your voice is as peculiar to you as your fingerprints. Your voice reflects the many aspects of your personality with palpable, stark honesty. In sickness and in health, from childhood to old age, from mood to mood, the real you is manifest in your voice. Remember especially the aphorism, 'The most becoming virtue in a woman is her gentle, mild, restrained voice' (inscription over the entrance to an old convent in U.S.A.). When you hear a recording of your own voice played back and fail to recognise that as - you, your surprise is a fair measure of your failure to make a fair assessment - of you.

It is similarly true that you are less familiar with your own facial expressions and mannerism than your close associates are. Almost certainly you are unaware of how much of your personality you reveal in even a casual meeting. Yet in order to make a correct self-assessment, you must estimate as others estimate you, i.e. by what your voice and your actions and reactions reveal - about you. It is important to know what feelings and judgements, about you, you kindle in others. You would undoubtedly be surprised, you would be taken aback, if you could see into the minds of your acquaintances and read their candid thoughts of displeasure, vexation, resentment, and correct suspicions, - about you. Your self-esteem would take a plunge, your self-knowledge would undergo some adjustment. If you were fully and accurately acquainted with yourself, the greatest trial in your life might possibly be the weight of your self acquaintance. Yet a sound self-knowledge is basic not only to humility but to true charity. If you are deluded about your qualities and your worth, your attempts to practice charity will be impeded. When we are held in bonds of conceit and selfishness, we are not free to love selflessly and generously. Charity requires that you pay respectful attention to the criticisms others make of you.

If you prefer personal approval to disapproval and feel upset when criticised, that shows merely that you are human and so far normal. The question is - do you not only chafe against criticism but go further and spontaneously reject it? When folks dislike you or criticise you, do you straight away assume there must be something wrong with them? Do you promptly start finding fault with your critic? When you have been criticised, has the same defect or fault often been touched on? Has there been any suggestion from anyone living in close intimacy with you that you are inconsiderate? Has your employer or other superior had occasion to remark that you are careless, or irresponsible? Have your subordinates intimated that you are arrogant? If you have to answer any of such questions affirmatively, is your answer a simple honest 'Yes', or do you think, 'Yes, <u>but</u> - ? It is not an excuse that you need, but a change of attitude. Lack of self-honesty can be profoundly damaging to your personality.

But to a more positive approach. If you have charity, you will have a friendly disposition. Do friends seek you out? Do they come to you with troubles, share their fears or hopes with you? Do you talk to them about their own interests, or do you tend usually to talk about yourself? Did you know that a noteworthy mark of good mental health is - an awarenessof others, of moods, feelings and undercurrents? A mentally healthy person really <u>cares</u> about what others feel, and tries to project self into the skin of others. Do you, with sincere goodwill towards others try to build up their sacred feeling of self-confidence? Do you carefully avoid making hurtful remarks which deflate another's sense of personal adequacy? Have you ever by your speech or attitude made someone feel unloved, unwanted, unnecessary? Did you know that the feeling of not being wanted or needed is one of the most devastating of all human reactions, that such a feeling produces frustration, ageing, illness? Do you keep conversation cheerful, or do you cast a pall of gloom over it? Do you choose friends because they are congenial or because they are useful? Do you answer questions like these in accordance with what you <u>like</u> to believe about yourself?

Are you smug even to the point of having a domineering disposition? In everyday relationships do you offend against charity by a tendency to dominate, demand, dictate, so that

Father Baker's article ** continued.

you generally succeed in having things your way? Does it occur to you that if you are successful in such behaviour, and others compliant, you are storing up antagonisms, and will lose in friendship what you gain by domination? Or do you guard against giving the impression that you are pompous, self-important and know it all? Are you able to despise yourself and laugh at yourself and the mistakes you make? Do you try to develope a sincere interest in others and charity towards them? Do you look for the opportunity to offer a word of congratulation on someone's achievement, or sympathy in sorrow or disappointment? In order to be duly pleasant and cordial, do you cultivate a relaxed easygoing manner, so that nothing ruffles you except whatever is offensive to God?

True charity, pure and selfless, is difficult to achieve, and painful to practice. Charity, true love, cost Our Lord the Cross. To practice charity consistently, to live on a spiritual, godly, Christ-like level, is to have something to give others that will help them to be stronger and to meet life more effectively. Give strength to others for Our Lord's sake and they will give affection to you.

LETTERS TO DOWNHAM MARKET. (The letters are reproduced as received, without comment).

Liverpool, April 1980

Dear Father Baker,

You no doubt receive many letters and queries. I should be grateful for your help in clarifying my mind on the present situation in the Catholic Church. Or what at present passes for the Catholic Church, and this is the point of my query. I do not see how the present hierarchy in the official Catholic Church can actually possess any authority at all. According to Canon Law (188) any priest or bishop who publicly contradicts the Catholic Faith forfeits, promptly and automatically, any and all authority he may have in the Church. His post immediately becomes vacant. He is officially, legally, judged to have resigned it, no judicial declaration to this effect being required. If he stays at his post, he does so illegally, and the laity must withold recognition and obedience.

Vatican II's decree on Ecumenism (3) states that non-Catholic sects are "means of salvation". This is a flat denial of the Catholic doctrine of the One True Church through which alone salvation is possible, those outside it being saved, if they are, never because of, but always in spite of, their membership of any of the denominations. The same Decree actually commends joint worship with non-Catholics, which has hitherto always, and surely rightly, been condemned by the Church as a grave violation of Divine Law. Those accepting that Decree - was Archbishop Lefebvre the only bishop who refused to sign it? - clearly cease to be Catholics. They have forsaken the Catholic Faith. If they had any authority, they have, according to Canon Law, forfeited it. This being so, how could any of them conduct a valid papal election, or any other ecclesiastical function?

Secondly, how can the new 'Mass' be valid? How can the Real Presence possibly come about, when the words of Consecration have been changed and given a changed meaning? Our Lord's words "for many" have been changed to "for all men", which He certainly did not say. Is it true that this change was made in order to conform to the new belief that all men are in fact saved, meaning that there is no Hell?

What is, surely, true is that never before has the Church approved the formula "for all men", and the Catechism of the Council of Trent explains why the expression is incorrect and unacceptable.

It is well known that the original introduction of the new 'Mass' contained an un-Catholic and totally unsatisfactory definition of the Mass, a definition which in consequence of widespread protests was withdrawn and reworded. Is it as well known that the correction, approved by Paul VI, was itself prefaced with the insistence that no correction was really necessary, since the rejected definition contained no error? This quite obviously meant, surely, that in accordance with the original un-Catholic definition the new 'Mass' was an un-Catholic service replacing the Catholic Mass? Equally un-Catholic was the new rite of

ordination of priests which was introduced at the same time (April, 1969) as the new 'Mass', and which makes no mention of the Sacrifice of the Mass or of the power to absolve from sin. How can the products of such a hollow ceremony be true priests? How can one escape the conclusion that the new 'Conciliar Church' which emerged from Vatican II has neither the Catholic Mass nor the Catholic priesthood? How can we avoid the verdict that it has no validly elected Pope, i.e. no Pope, and not a single bishop in good standing, with the sole and glorious exception of one heroic, truly Catholic Archbishop? I shrink from these distressing and frightening thoughts but they seem to me unavoidable. However, I have a genius for missing the point and if you, dear Father, or anyone else can explain where I am wrong, I shall be eternally grateful.

Yours respectfully,
O. N.

Woodside, New York, U.S.A.
March, 1980

Dear Father Baker,

I write to thank you for your bulletins, some of which have been reprinted in the Sangre de Cristo Newsnotes here. We are most grateful. It is the kind of writing which is sadly missing from our so called Catholic press around the world. Truly Catholic publications are extremely few, but we must be grateful for the ones we have and for the few writers who battle on as loyal soldiers of Christ.

I was born into the true Faith, educated and steeped in it, and I abhor this un-Catholic service which has been substituted for the Mass. To see what is happening here in the the Catholic Churches, in the Archdiocese of New York, makes one profoundly ashamed, indeed veritably ill. The church building is no longer a venerable house of God, but a theatre/music-hall/social club/dance palace. Gone are both Catholic devotions and Catholic beliefs. It is scarcely credible that what is preached actually comes from Catholic pulpits. One never hears any comment on the present sad crisis in the Church. All the priests seem to be mesmerised. The clergy of this great country are the culprits responsible for the downfall of the Church. Bishops and priests live like lords with all imaginable comforts. Their shocking behaviour confirms the predicition of St. Catherine of Siena that 'the road to Hell would be paved with the heads of the clergy'. The spectacle of nuns and laity dancing in the church sanctuaries makes one feel that the wrath of God cannot be long delayed. Some Catholic publications are a satanic mixture of Communism and sex. This is the Church in America. God help us.

So, your bulletins come as a breath of fresh air, and a beacon in a stormy sea. May God and His holy Mother bless and long preserve you in the fight to save the true Church.

Yours in Our Lady,
D.M.

Sheffield
July, 1980

Dear Father Baker,

Thank you so much for the bulletins. All in all, they contain, undoubtedly, a presentation of authentic traditional Catholicism. Among Catholics who claim to be fighting for the old Faith there is, it seems to me, quite a spectrum of different viewpoints. At one end there is the mild view that John Paul II and his post Vatican II predecessors must be seen as Popes in good standing, though sometimes let down by bishops; that the new Mass, authoritatively sanctioned, is certainly valid and must be accepted, even if not entirely to our taste; that the old Mass, though infinitely preferable, should not be used without permission, and that we must dutifully acquiesce if permission is refused; and that in the same submissive mind we must accept all other decisions of those whom God has placed over

us. At the other extreme are the hard liners, for whom the papal chair is vacant, John Paul II and his three predecessors being not even Catholics but flagrantly heretical, their so-called Church being no longer the Catholic Church but a Vatican II Satanic foundation dominated by a conspiracy to destroy the cause of God in the world; the new so-called Mass being equally totally Satanic and attendance at it mortally sinful; only the remnant of Catholics adhering exclusively to the Tridentine Mass constituting the one true Catholic Church.

If it is politic and prudent, may I ask what, on these few points, is your own conviction?

Yours sincerely in Our Lord,
M. L.

Notts.
February, 1980

Dear Father Baker,

I enclose a small offering towards Lenten alms, and in appreciation of your courageous stand in defence of the Holy Mass. You have the silent support of countless others. Many who object to the new 'Mass' decline to protest outspokenly that the changes have gone too far. At our own Cathedral laymen and women distribute Holy Communion. Never is there a sermon stressing the Holy Sacrifice or the sacrificial role of the priest, and certainly never a mention of transubstantiation, or in fact of any essentials of Catholic doctrine. We have non-Catholic hymns. We seem to be simply reproducing Cranmer's Godly Order. They have now returned to the old form of Confession, though with the absolution still in English. They tried a new form with a Bible reading, but it took so long that many objected and it has been dropped.

Am I right in understanding you to say that priests ordained since 1968 may not be validly ordained? (yes. O.B.) I state my convictions clearly when a priest comes to visit --- they don't come now. ---

L. T.

Belfast
March, 1980

(Extract)

Dear Father Baker,

-------- I am genuinely sorry that, together with other Catholics I know, I find it impossible to enthuse over the Pope, despite his occasional orthodox pronouncements. His record remains, so far, woefully negative, in that he has in fact accomplished nothing positive to rescue us from the chaos that followed Vatican II. Do you remember when in 1956 Kruschev denounced the horrors committed by Stalin, there were starry-eyed dupes in the West who promptly saw hope for a closer friendship with Soviet Russia? Kruschev remained as much a ruthless Communist as Stalin, and had not budged one bit from his 'We will bury you' attitude to the civilised world. If he had intimated e.g. that Russia might give up its ill-gotten gains that would have been really something. When the Pope restores the Catholic Mass, excommunicates Red bishops and other heretics, puts a stop to ecumania instead of encouraging it, and abrogates Vatican II from start to finish, there will be genuine ground for hope. --------

H.M.

P. S. A priest saying the new Mass with the usual paraphernalia, not being accustomed to microphones, tapped the pair in front of him and said, to himself, as he thought, "There's something wrong with these two". And the congregation intoned --- "And also with you".

Nerneuil-sur-Aure, France.
December, 1979

Dear Father Baker,

So many important events have occured in the past year that it is hardly possible to comment on them all! But I can tell you the present position of the great majority of loyal Catholics in France in the continuing crisis in the Church.

The position is in fact exactly the same as it was ten years ago, and will remain the same so long as the hierarchy, the Pope included, fail to reverse the so-called reforms introduced with Vatican II by John XXIII and approved by all his successors. Arrogant as such a statement must sound, we are inspired, like loyal Catholics anywhere else, solely by loyalty to Catholic tradition and Catholic truth. It was under Paul VI that the Church suffered real devastation and loss, and right up to the present no effective steps whatever have been taken for its restoration. The hopes raised by the election of a Polish Pope that the Church would now successfully combat Communist subversion are now seen to have been illusory. Neither the person nor the policies of any Pope can bring relief to the Church until the Mass of the Ages is returned to its altars.

Not that the Papacy is of no importance. But the legitimacy of our recent Pontiffs is seriously challenged, as you well know. Before his election Paul VI was strongly suspected of heresy, which would, of course, disqualify him permanently. Were the cardinals he created really cardinals at all? It is the conviction of not a few writers that the last three papal elections have been invalid. ----- However that may be, the present occupant of the papal chair has given no indication whatever that he intends to restore what we know to be the authentic Catholic Church. All the signs are of continued support for Vatican II and its catastrophic consequences, including the infamous new 'Mass'. We are driven simply to hoping that the Lord Himself will, and the sooner the better, intervene for the salvation of Christendom.

With our best wishes and prayers for you and the faithful Catholics you serve,
Yours ever faithfully and sincerely in Our Lord and His Blessed Mother.

M. S.

New Zealand
December, 1979

Dear Father Baker,

Thank you for writing. I felt a little awestruck when you said you refused to say the new Mass from the beginning. It did not worry me until I read Cardinal Ottaviani's criticism, then Michael Davies' "Cranmer's Godly Order". But as the years passed, only an ostrich could fail to see that the changes generally were a disaster. As more and more defects in the new Mass occurred to me or were pointed out, I became more and more uneasy, finally telling my superiors that I could no longer say it. I am still attached to the parish here but say Mass privately. Makes me feel useless, at a young 73. I say house Masses for elderly people frequently but at present can see no way to make the Catholic Mass available to others, especially as we are right at the top of a long narrow country and 1000 miles from the other end. A priest comes to N. Z. four times a year from Australia at terrible expense, and tours the land saying Mass. I should like to relieve him but am unable to do so at present.

There are a number of priests in N.Z. who have misgivings about the new Mass, but seem to fall back on authority, obedience, unity. I hope I have made some of them more uneasy. But until disaster has turned into cataclysm the bishops will give no help. This diocese shows every sign of being extinct by 2000 A.D. Have just finished reading "Les fumees de Satan". France seems to be lost. Yet our Cardinal came back from Rome saying the Cardinals were "joyful and enthusiastic about the state of the Church"!! We live - in case you haven't noticed! - in stirring and difficult times, but I must say the decision I made

about the Mass has brought me peace of mind. I just cannot understand why I took so long, although, in the face of much opposition I do still ask myself, "Who do you think you are?"

Well, enough about me. I hope and pray that all goes well with you and your apostolate and that you will keep your health and strength to bear witness to the truth for a long time to come. Oremus pro invicem.

Sincerely and fraternally in Catholic priesthood,
L. S.

FATHER BAKER ANSWERS A QUESTION

Q. We often hear that since Vatican II millions of Catholics have left the Church. How and when does one actually cease to be a Catholic?

A. No doubt with reference to the majority of those who have lapsed, the expression 'have left the Church' is inexact. They have stopped practicing their religion, which is not necessarily the same as ceasing to be Catholic. To answer the question, one ceases to be a Catholic either by leaving the Church or by being expelled from it. A Catholic leaves the Church by openly and publicly joining a non-Catholic sect, or, without joining any sect, by openly declaring that he has left the Church and desires to have nothing more to do with it. A Catholic can be - but is not necessarily - expelled from the Church by excommunication. The ordinary excommunicate is designated "toleratus", "tolerated". For example, a Catholic who has his child brought up in a non-Catholic religion is automatically excommunicated, but does not thereby cease to be a member of the Church. He does not lose the right to bear the name Catholic. He is, however, deprived of such benefits as the sacraments and indulgences. In worse case is the excommunicate called 'vitandus', 'to be shunned'. Such would be an obstinate, notorious public sinner, denounced by name by the Holy See and expelled from the Church. Such a one ceases to be a Catholic. Such a one was Elizabeth I.

The question is now discussed and disputed among Catholics who try to uphold the traditional Catholic Faith. Broadly, there are two viewpoints. Some contend that Vatican II completely broke with traditional Catholicism, embraced heresy, and launched a new, ecumenical institution which was and is no longer the Catholic Church. The Catholic Church abides only in those who remain loyal to the Catholic Mass and the Catholic Faith. Those who accept the new Vatican II institution have thereby adopted a non-Catholic religion and so have ceased to be Catholics, no matter their good faith. The other viewpoing is that Vatican II was not heretical but that its pronouncements have bben badly distorted and abused. What emerged from the Council was and still is the Catholic Church, in which the papal authority remains intact and unscathed - but ignored, dishonoured, and badly let down by insubordinate and delinquent bishops. Whatever the differences among conservative Catholics, it seems they are unanimous in censuring the bishops.

There once was a pious young priest,
Who lived almost wholly on yeast.
For, he said: "it is plain we must
all rise again"
And "I want to get started at least!"

-- Dallas T. Walker

IF ANYONE KNOWS WHERE COPIES OF ST. PETER JULIAN EYMARD'S WRITINGS CAN BE OBTAINED (FORGET THE HEADQUARTERS OF THE BLESSED SACRAMENT FATHERS IN NEW YORK; THEY'VE JOINED THE CROWD AND ARE NOW EXTREMELY LIBERAL), PLEASE CONTACT:

(MISS) PATRICIA NEWTON
839 POST ST.,#109
SAN FRANCISCO, CA 94109.

Nerneuil-sur-Aure, France.
December, 1979

Dear Father Baker,

So many important eve
comment on them all! But
loyal Catholics in France

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With our best wishes
Yours ever faith

Dear Father Baker,

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SANGRE DE CRISTO NEWSNOTES

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The Role of Prophecy

by TERESA L. BENNS

In Jesus' time few people suspected He would be born in their lifetime. They faithfully followed the accounts of the Old Testament prophets as they had done for centuries. Countless generations saw the fulfillment of these prophecies in their day. And so the Wise Men of Our Lord's time were waiting and watching. Their reward was a glimpse of the Christ Child, a rare privilege accorded to only a very few.

Today prophecies are ridiculed or ignored at best. There exists in Traditional Catholic literature many prophetic predictions approved by the Church. They list in painful detail all that will occur in the end times, or in the prefiguration of those times. Many of these predicitons, in all likelihood, have come to pass. The Novus Ordo church is described so accurately in one of these prophecies that it can hardly be seen to apply to any other period in time. (Blessed Catherine Emmerich says it will not be pleasing to God.) Political changes are also described that tally exactly with present-day situations. Concerned Traditionalists are aware of the existence of these prophecies, and suspect we have entered the "tribulation" period mentioned in the Bible and predicted by so many saints and seers. Yet few of the laity bother to read the enlightening works of research by such authors as Yves Dupont and Father R. Gerald Culleton. Many cite the lack of imprimatur as the main reason for their refusal to read the books. (Reverend Culleton's books, written some thirty years ago, sport the seal, but Mr. Dupont's do not. This may be due to the fact that Mr. Dupont's book was copyrighted in 1970, following the changes imposed by Vatican Council II.) Yet these same Traditional Catholics do not hesitate to follow the Mass from missals not now sanctioned by the Novus Ordo church, or refrain from teaching their children catechics from the old Baltimore Catechism no longer in use in the Novus Ordo schools. We are not required to accept the prophecies as articles of faith, but merely for what they are worth. Therefore it would not seem deleterious to our spiritual health to examine them, as long as we do not become overly concerned about their content. Saints and devout lay people did not leave these predictions concerning the future to frighten or intimidate us. Rather it should comfort us to know that these latter-day Jeremiahs saw our world as it is today, and also envisioned the inevitable ravages of Godlessness and immorality that Modernism would wreak. These prophecies foretell the schism creating Protestantism, the advent of communism, the popularity of the social gospel, and the chaotic changes in the Church. Social upheaval, civil disorders, economic collapse (preceded by inflation), natural disasters, a temporary obscuring of the Church, a short-lived Communist triumph, and a universal persecution of religious and their followers are also contained in most of these forecasts. These same warnings appear in the La Salette and Fatima messages which are so widely ignored by Novus Ordo Catholics, despite the fact that these apparitions were long ago sanctioned by the Church. Oddly enough, the predictions tally roughly with those made recently by old-school scholars and economists. The prophecies do not, however, coincide with Protestant forecasts of the near future. Many Protestant theologians believe we have entered the "Tribulation Period" mentioned in the Apocalypse book of the Bible (their Book of Revelations), and that Anti-Christ is just around the corner. While the time of Anti-Christ may indeed be near, Catholic prophecy does not indicate that this period is that spoken of in the Bible. Rather, Mr. Dupont and Father Culleton seem to feel that we are now in the pre-figuration of those times, and not the times themselves. They point out that many Biblical conditions of Anti-Christ's reign do not yet exist, and that until these conditions exist, he cannot assume the throne. Very few of the Jewish rabbis acknowledged Jesus as the Messiah. They were looking for a king of noble birth; a deliverer from their Roman conquerors. The same will be true of this period in time. Few will recognize it for what it truly is, or be able to predict exactly what will take place.

Our Lady, at Fatima and in countless other appearances, has exhorted the faithful to pray and do penance, to avoid or defer chastisement from her son; particularly to say the Rosary and make retribution to her Son for the wounds inflicted on His Most Sacred Heart by those who have turned away

THE ROLE OF PROPHECY ** Continued.

from Him. Because the world has worsened rather than improved, the prophecies may play a more important role than ever. For surely our world cannot avoid the just wrath of God at this late date. So the prophecies should serve to strengthen our resolve concerning prayer and penance, and to help us prepare emotionally and spiritually for what surely lies ahead. Rather than instilling anxiety and dread, these warnings should galvanize us into constructive action and the amending of our lives. They should also strengthen our belief that the Catholic Church is the One True Church, and we are not struggling in vain. The prophecies console us with the ultimate triumph of the Church, promised by Our Lady. Just as God the Father rewarded Noe with the rainbow, to end the rain, so will God the Son reward the faithful with order and a certain period of peace following war and chaos. The prophecies abound with predictions concerning the Great King and the Holy Man, a mighty but pious European military leader, who reigns in conjunction with a Pope who will return the Church to its former disciplines, and rule with a rod of iron. And so our rainbow will be the Church united once again, a Church radiant in Her glory, faithful, more humble and devout, and an earth replenished and fruitful once more. It is all that we could want.

EDITORS' NOTE:

Prophetical writings are surely an important part of the Holy Scriptures, providing hope and consolation for believers, and in their fulfillment confirming that God indeed knows the future and that He indeed is their prime Author.

Catholic prophecies, the recorded insights and revelations experienced and/or related by holy men and women since the time of St. John, do not bear the same guaranteed noble seal as those in the Bible, but this does not berate the reality that many of them, too, were indeed "inspired" by God and serve His Divine Purpose. They all must be tested, though, for not a few false and self-deluded or Devil-deceived prophets and visionaries have walked the earth, and such still abound today. Holy people make mistakes, too, and it can be suspected that some of their interpretations at times may be quite colored by the particular personal experiences, background and environment in which they find themselves. I agree that Catholics would do well to search out the meaning of what the great prophets, most notably those in the Bible, have written, but to do so humbly, with a love of truth, and a readiness to acknowledge one's own deficiency and possible mis-interpretation should contrary evidence or the Church's teaching authority indicate such.

There is a little Saint you know so well,
whose life is simpler than all things to tell-
Producing thoughts within so sweet and mild
that we have found a way to suit a child.

. . . . . .

Ah dear Therese, come visit to my cell
where once your ardent soul had longed to dwell.
And pray thine inner life that I may live,
and ever to God's grace be sensitive.

Written by Fr. Aidan McGrath in a Chinese Prison.

Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat: So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish. -- PROVERBS 24:13-14

◄ SWINE ►

QUESTION: What does the Bible say about swine?

REPLY: In Leviticus 11:7-8 we read: "And the swine, which, though it divideth the hoof, cheweth not the cud. The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you". The same is repeated in Deuteronomy 14:8: "The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean, their flesh you shall not eat, and their carcasses you shall not touch". In Matthew 7:6 Jesus is quoted saying: "neither cast ye your pearls before swine .....". And in the next chapter, St. Matthew relates how Jesus sent some devils into a herd of swine: "But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters". Matthew 8:32. The same event is again recorded in Mark 5:11-16. Luke tells us Jesus' parable of the prodigal son who ended up feeding swine and desiring to be filled with the husks the swine did eat --- Luke 15:15-16.

In prophecies pertaining to after the time of Christ Isaias states: "I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts. A people that continually provoke me to anger before my face: that immotate in gardens, and sacrifice upon bricks. That dwell in sepulchres, and sleep in the temple of idols: that eat swine's flesh, and profane broth is in their vessels". Isaias 65:2-4.

And in concluding his writings on the latter days we hear Isaias bringing words of comfort for those who love Jerusalem (America?) and relating how the Lord will deal with his enemies: "As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies. For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire. For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many. They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord". Isaias 66:13-17.

And finally I find there are a couple stirring accounts on the observance of God's law in the matter of swine recorded in 2 Machabees. (1) "Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life". 2 Mach. 6:18-20. Then (2) "It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die rather than to transgress the laws of God, received from our fathers". 2 Mach. 7:1-2.

QUESTION: Has the Catholic Church ever said it is okay to eat swine or to disregard any of these other Scriptural prohibitions in regard to swine?

REPLY: I don't know.

QUESTION: But, Father, isn't that something you're supposed to know? Didn't they teach you anything about that in the seminary?

REPLY: There are a <u>lot</u> of things we were taught in the seminary, but <u>much more</u> which we were <u>not</u>. I recall that the <u>better</u> professors let us know that they were not conveying to us <u>everything</u> there is to know or that the Church teaches in the few short years we were in the seminary. And they cetrainly didn't pretend to know it all themselves. There was only time enough to acquaint us with a <u>few</u> books of the Bible, to examine a few of the Church's dogma's, to learn just a little Church history, to look at only a sampling of the writings of the Church Fathers, to read through only a small portion of Canon Law, to introduce us to the lives and writings of only a few of the Saints, to examine only a very few of the examples of

ON SWINE ** Continued

the interventions of God and His Angels in the course of history ..... I remember being told that what they were attempting to do for us future priests was to teach us a few of the more important doctrines, historical facts and all, and to pass on to us the learning skills and tools whereby, once we were priests, we could continue to study and learn some of the many things there are to know in the areas of knowledge to which they were generally acquainting us. There is so, so much to know about all that concerns God and our relationship to Him and to His creation. I can only recall having met one person in all my seminary days who had ever read the entire Bible. That was a parish priest in Ohio. I didn't take any surveys of my fellow seminarians or instructors, but I would say it is a safe guess that not one in a hundred had read all 72 books of the Bible. I've been a priest almost 13 years now. I have yet to read the entire Bible. But I'm systematically working at it.

Back to your question. Yes, I suppose I should know what the Church teaches about eating swine. I would be willing to wager that it teaches the same thing as the Bible does. I haven't taken the time to look into it. Maybe you know someone who has. If you can get me some well-documented pertinent information on this subject, I'll be happy to pass it along.

QUESTION: Come on, Father, you have more reference books than most of us. What do they say about swine?

REPLY: I don't have that many reference books, but the ones I have I did consult: the 1907-1913 Catholic Encyclopedia, The Teaching of the Catholic Church (2 vol. Macmillan), The Manual of the Holy Catholic Church (2 volumes-1906), The Question Box (by Father Conway), The Catholic Instructor (1910), The Catechism of the Council of Trent, Deharbe's Large Catechism, A Commentary of the New Testament prepared by The Catholic Biblical Association (1942) and Bishop Knecht's two volume A Practical Commentary on Holy Scripture --- did not have any indexed references to swine or pork with one exception. On page 526 of the first volume of the 1907 edition of The Catholic Encyclopedia, I found the following: SWINE.--The most abhorred of all animals among the Jews; hence the swineherd's was the most degrading employment (Luke, XV, 15; cf. Matt., VIII, 32). Swine are very seldom kept in Palestine.

QUESTION: What about the Bible account of Peter's vision and the conversion of Cornelius in Chapter 10 of the Acts of the Apostles? Isn't that Scriptural proof that Christ did away with the Old Law and that it is okay for New Testament Christians to eat anything now?

REPLY: I'm sure there has been and still is much misconception prevalent concerning the import of those few verses of Scripture. In 1942 The Catholic Biblical Association published A Commentary on the New Testament. On page 385 they comment on Acts 10, 1-11 under the heading SPREAD OF THE CHURCH TO THE GENTILES: "The importance of the conversion of Cornelius can hardly be exaggerated. Only by understanding that here by special divine intervention the door was opened for the admission of the Gentiles into the Church without circumcision or the Law can we rightly estimate the subsequent development of the Christian community...St. Peter...asserted that from God's favor to Cornelius he had learned that Gentiles who feared God and practised virtue were acceptable to God (10, 34 f)...acknowledging that the way to eternal life had been thrown open by God Himself to the Gentiles as well as to the Jews (11, 1-18)". The word, swine, does not appear anywhere in that chapter. The vision of St. Peter was not intended to direct him as to what kind of food he was or was not to eat. It had to do with admission to the Church of the Gentiles.

QUESTION: Yes, but you just quoted the Catholic Biblical Association as saying that admission into the Church was to be without circumcision or the Law. So doesn't that prove that we don't have to observe the old Law any more, part of which was the prohibition of eating swine's flesh?

REPLY: Oh, boy! How much longer do you want me to go on? You've opened the door to another topic which again is not generally well understood and often misunderstood. Did Jesus do away with the old LAW and the Prophets? Or did He come to fulfill them? Did He do away, therefore, with the Ten Commandments and all the other prescriptions and prohibitions written in the Old Testament? Those writers of that Commentary would have better left out those words "or the Law". In this

ON SWINE *** Continued

issue of the SDCN, I have neither the time nor space to adequately deal with that topic. It is one which should no doubt be discussed in the future, though.

QUESTION: What does this all have to do with being a traditional Catholic? Can't you find more important and less controversial subjects to put in your newsletter?

REPLY: It is a matter of fearing God and keeping His commandments. It's a matter of loving God and seeking first His Kingdom and His justice. It's a matter of loving the truth and of serving God in spirit and in truth. Did God create swine to be eaten by His children or not? How much of the Old Law is still binding? Does it make any difference how these questions are answered? Sure, there are a lot of other things I could put in my newsletter. But after all it is a personal newsletter, so most likely not everything in it is going to be of interest to each and every subscriber. It just so happens that these questions have been raised at this time so I've been dealing with them as you see.

QUESTION: Oh, Father, you're impossible! I like pork! I've never had a Catholic priest tell me that the Church forbids us to eat it. You're just bringing up the issue to make for confusion and give me qualms of conscience.

REPLY: Hey! I thought you were supposed to be asking questions, not making comments. Look, the confusion and misunderstandings, ignorance or whatever are already there. Just like you, I read what I do in the Bible. I didn't make those things up. God put them there for a reason. Catholics believe all that the Bible teaches, don't they? Does the Bible teach that God doesn't want His people to eat swine's flesh? Does it teach that God later said that it is fine and dandy to go ahead and eat it? Or did the Church one day discover that times have changed and that that particular law is no longer relevant? Maybe it's no big thing. Then fine! I'm just waiting for somebody to show me (my dad's from Missouri, the "SHOW ME" state!) that the Catholic Church officially teaches that it is perfectly okay and in keeping with God's will to do today what the Saints before Christ's coming refused to do even if it meant torture and death for them on account of their refusal.

Book Reviews

Little Flower's Complete Doctrine

Complete Spiritual Doctrine of St. Therese of Lisieux, by Rev. Francois Jamart, O.C.D., translated by Rev. Walter van de Putte, C.S.Sp. (Alba House, 2187 Victory Blvd., Staten Island, N.Y. 10314, 318 pp. $4.95).

In the time of St. Therese of Lisieux (1873-1897), the practice of perfection often seemed elitist and forbidding to ordinary mortals. Then this Carmelite nun, scarcely out of her teens, proposed that in order to reach perfection it was not necessary to engage in manifold practices, perform rigorous penances, or receive extraordinary graces. What was needed was simply that we acknowledge our nothingness and approach God with the love and confidence of a child. Imperfections were to be taken in stride, life was to be lived one day at a time, always there was to be the little child's confidence in the

Father, and love was to dominate to the point of self-immolation. Such a way was perfect for our age and it received the cordial endorsement of succeeding Popes. Pius XI defined it as "feeling and acting under the discipline of virtue as a child feels and acts by nature."

Superbly translated, this book is just what the title claims, a complete, well proportioned review and application of the Little Way by an authority in the field of ascetical theology. To know the Little Flower's doctrine, no one need read another book. Fr. Jamart allows her to present her thoughts in her own words, supplying just the right amount of background or commentary. Therese was simple in her teaching but somewhat complex in her character. Fr. Jamart illumines the hidden corners. Her way was simple but not easy, as Therese's painful death illustrated. But what other way is there? —P.H. Hallett

West Glacier, Montana
December 13, 1980

Dear Father,

Thank you kindly for your two letters. I wanted to write sooner, however, so many other things came in between, including my laziness. Once you are nearing 71 then you slow down automatically .. Though I feel like a spring-chicken, but somehow because of all the persecutions, lies and slanders over the years, I am getting tired of everything. Who can blame me?

I read your letters with joy. I just hope everything will work out in that big mission of yours: Westcliffe, Pueblo, Colorado Springs, etc. Then Great Falls also. You are young yet and vigorous, so I am sure the Blessed Mother will give you added strength to work out a schedule to everybody's satisfaction.

In my case it is much easier. I have no collections, need none, for there are no debts anywhere. The chapel in Kalispell is big enough, and Dalimata's are building a chapel next to my cabin here for about 60 kneel spaces. In 'A' form. The roof is already up. It is a family chapel, but in a city like you have, it is different, you have to have a church of some kind. Those things would go over my head, I am not a business man, so God put me in the right place knowing of my weaknesses...

I think often of you and pray for you, also for Regina and for Father Fenton. I told Father Fenton that I felt bad that Father John let his letter (Father Fenton's to Father John) be printed in Veritas of all the papers. I do not know what that smear-paper wrote, but it was surely not nice.

I am enclosing a folder which I got from Switzerland. Father John, too, had a lot printed, different ones on his own, the ones from Switzerland have nothing to do with Father John, and this is the real McCoy. I believe that Paul had a double, and why did he have a double? If he had been as bad as extreme traditionalists say, he would not have needed a double, it is as simple as that. The two books the folder mentions are only in French and German. I read both. They have been translated into English, but they are looking for a publisher. I do not know who could do it. The books are most interesting. The exorcisms were performed by eight priests whose names and addresses are in the book. It brings out that Pope Paul made grave, very grave mistakes, also John XXIII, but that both were horribly sorry - and it was too late - then came the double, etc. Apparently Paul VI is still alive. The whole world may laugh, but I think, give it a chance and see what happens. It also mentions that he will eventually come to the fore but that this present Pope will retain many followers - and of course, then the Church would be split asunder. I would then rather line up with Paul, than with this man who speaks of humanism, human rights, etc., etc. And insists on the Novus Ordo, while Paul did not forbid the old Mass, etc., many documents were signed and put into effect by the double. You have to read the books to understand. I am in touch with those people, and this does not involve me in anything. One would have to talk about those things and read the books, a short letter is not enough to understand.

Again, something else, the Lefebvre priests have attacked, all of a sudden, the Old Catholic Line which goes thru Matthew. Now I go thru the Syrian Antioch Line, Armenian Uniate, a R. C. Bishop in Mexico, etc., also thru the Old Catholic Line, but if one line is invalid, then the other comes into effect. So now, Bishop Lefebvre took in a George Schmitz of Villingen in Germany, he is a bishop and priest, and he works for Bishop Lefebvre. How come that Bishop took him in and the priests in the U.S. say this line is invalid. It is recognized in the Vatican and in Europe but not by the Lefebvrites in the States, maybe because of Kellner, or maybe because Father Bolduc had an Old Catholic priest say Mass at Saint Marys?

Now these are all the things I wish to mention, a lot. I brought everything just as it came to my mind, put everything together, if you can.

Father John has it in his mind that Schismatics cannot do what the Church wants, neither heretics, etc. and consequently they cannot ordain validly. This is sheer nonsense. The Church teaches explicitly that schismatics, heretics, apostates, excommunicated ones, retain their episcopal powers to transmit the orders if they have the intention to do what the Church does. Now the Church ordains young men so that they will become priests - the same for bishops, and the Schismatics have this very same intention, to make them priests or Bishops, and in my case it was done each time with the Roman Pontifical. He cannot get this into his head, this is hairsplitting, the same as Father Wathen does, who has difficulty believing that anybody outside the Roman Catholic Church can go to heaven, even if they give their life for Christ but are not baptized, they do not believe in the baptism of desire and martyrdom, though the Catechism teaches this very clearly. And from such little things stem, then dozens of, points about which those poor people fight and argue until it nearly reaches hair-pulling. They want to abide by the last paragraph of the book, they see nothing but paragraphs but overlook the over all more important thing: immortal souls: that Christ has died for everyone, even for the Jews, but He shed His Blood only for those who eat and drink His Flesh and Blood as He said. Those who do not become participants, well, that's something else, and even then the Church teaches about a material and official guilt and Christ told us, "Do not Judge lest you be judged..."

God's mercy is above Canon Law, especially a man-made Canon Law, but this is hard to digest for some of the clerical gentlemen, and this is nothing else but pride. It is more pleasing to God when priests come together, that they pray and say the rosary together than fly at each other's throats and make propaganda against them.

I am all for unity in spirit, for co-operation. Imagine if all the priests who see the fallacy of the new Conciliar Church would stick together and bury their little opinions; and would pray and lead a spiritual life and lead souls to Him; what a terrific force this would be. But so, the devil has the spotlight in the background: divide and reign...

Even the Saints in heaven detest it when people speak about who is the greatest Saint. Christ called a little child and gave us the example: if we do not become like little children, then we will not go to heaven but to hell. Pride and humility, love and hatred live close together.

Anyway, a few stray thoughts, and this should answer, then, both of your letters. I so wish that all good priests would get together, and now Father John cannot be convinced of this, he always comes back with his old Catholic Matthew Line, no matter how often I told him I go into the Syrian Antioch Line and the others. I even gave him the copy of the 12 into which I go. If the Old Catholic Line is invalid, who cares, there are 11 more, and if 6 of the original 12 do not count, then there are still 6 left.

And if I would be re-ordained by a R. C. Bishop, what good would it do? He cannot ordain me anymore, I am already ordained, and then others would say, as Frank Capell said after I was re-ordained and consecrated by Barbeau in Montreal 6 years ago, "Well, you are ordained now, what about the other 10 years before that, during which you committed sacrilege and led souls to hell". The man is dead now, he will now understand the nonsense of his words.

One more item, dear Father, thanks for the folder by Koestler or that group in Phoenix. Very interesting and I believe everything. I have known of those things for many years. I was friends with Benj. Friedman who wrote a splendid article on the Khazars and wrote for Commonsense. I gave a talk to those patriots in Phoenix about ten years ago; about the infiltration of those nice people in our government and in the Church. There were mostly Protestants present and 2 or 3 Catholics. I said a High Mass and a Protestant lady played Marian Hymns while I said Mass, and even the Protestants knelt down and it was an experience for them, but I have lost track of them. I have been kicked around here and there and now I am here in Montana, what next now. Tell these things to Father Fenton too, although he must know my story by heart now. I can only tell anyone who asks me what I am: I am a Catholic and please leave me in peace. Thanks for the good word you put in in Great

Falls, maybe you did not know but Dalimata's from here were present, they could not make it home and stayed on in Great Falls and they were so happy about it and jubilant, it was a shot in the arm for them. God be with you now. Have a nice Christmas! When you split wood and don't hit the right spot, then ask St. Joseph, I always do and you should see the big pile I split, it will last me till June. Now I have to crawl up on the roof yet and shovel off the snow, hope I won't fall down.

Just pray and leave things in God's hands. I am an old man when I go to the bakery shop because I get 10% off, but otherwise when it comes to Christ and defending His Church I feel like a lion, but it's hard to remain this way if so many are throwing rocks between my feet. It is apparently forbidden for me to fight for Christ and to preach the Gospel. Maybe I should ask the Masons in the Vatican first....

Anyway God be with you now and let's pray for each other. I am sure the Blessed Mother will direct things. I pray for everyone, friend and foe alike, it's up to God to unravel all those mysteries of darkness and blindness.

Through the Immaculate Heart of Mary,

Father Joseph Maria (signed)

HURRY SICKNESS

by Arnold Fox, M.D.

12 - PUBLIC SCRUTINY, NOVEMBER, 1980

What is the major killer in this country? If you answered heart disease, cancer, diabetes, etc., you're right . . . almost.

THE MOST DEADLY DISEASE IN THIS COUNTRY IS **"HURRY SICKNESS".**

While it is true that no death certificate has ever listed the words "Hurry Sickness" as the cause of death, it has been demonstrated time and time again that "Hurry Sickness" is the common denominator in such killers as coronary artery disease, high blood pressure, cancer, etc. **WE ARE LITERALLY KILLING OURSELVES WITH STRESS — and pills, bypass operations, or radiation therapy are not the answers!** We must prevent the disease rather than treat the symptoms. We have to learn to identify and treat the victims of "Hurry Sickness". The victims are the "Type A" persons.

The Type A personality is involved in an intense drive to get ahead, a chronic struggle to get more and more in less and less time. They've got to have it, **now!** They're competitive and often have free-floating hostility. They haven't got much time for intimacy because it takes too much time from the race to the top.

Read through this list — see if you're a Type A personality.

1. Do you get impatient waiting in line?
2. Do you get impatient if others are too slow?
3. Do you get impatient when other people are speaking?
4. Do you rush your speech?
5. Do you rush through your meals?
6. Do you drive too fast most of the time?
7. Do you hate to "waste time"?
8. Do you schedule more activities than time available?
9. Do you never seem to catch up?
10. Do you try to do several things at once?
11. Do you seem to have little time to relax?

A prerequisite for a long, happy, satisfying life is getting rid of the Type A within you:

1. Don't be a workaholic. Reserve part of each day for things which have nothing to do with your work. Widen your cultural and intellectual horizons, have new communication with people.
2. Set up goals for your life . . . what you want to be doing five, ten, twenty years from now. The goals shouldn't be just for your career, but should concentrate on fulfillment of your private life.
3. The ritual, tradition and myth that exist in your life are important. Take time for a family dinner, outing, theatre, and holidays.
4. Learn how to delegate some of the less important things.
5. Live beautiful days now! Don't stumble through miserable days now in expectancy of beautiful days tomorrow. **Make everyday and every event beautiful.**
6. Accept the fact that you will never complete everything. The Type A has an unrealistic dream of finishing everything. Remember: "Only a corpse is completely finished!"

LETTRES NON-CONFORMISTES
No. 4 (February, 1980)

by Rene Rouchette
B. P. 151
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Translation by Fr. D. E. Jones from the French article in the June 1980 issue of EINSICHT.

†

Dieu Seul
(God Alone)

My dear friends,

Certain ones among you desire to know the signification that I attach to my slogan: DIEU SEUL (God Alone). The enclosed tract, the last by the Rev. Father Vinson, responds exactly to the question. It constitutes a veritable map for those who wish to remain faithful to the end in the crisis that we are traversing and which gets more serious day by day, with all due respect to the optimists.

Submerged by letters, I find myself in an impossibility to respond to all, even in staying up until an advanced hour of the night. It is also necessary that I stay on top of current events, which involves the study of many revues and books, without cutting the time reserved for prayer, most certainly. I thank those who have enclosed postage with their letters, thus manifesting their support.

I am asked equally what financial means I have to meet the costs engendered in the action I have undertaken. In all humility, it is simply taken from my retirement pension, my only income after being relieved of the "fardeau du reste" (remaining burden? trans.)

THE CRISIS OF THE CLERGY - THE PAPACY

I spoke succinctly, in my letter no. 3, of the question of the priests and of the bishops and indicated the cause: the decay by the Freemasonry.

I will leave to certain reviews the concern to point out the scandalous eccentricities which have flowed from that.

Evil (le mal) has reached the summit of the hierarchy, as Our Lady has warned us. This was the avowed goal of the sect. In effect, the instruction of the Italian Haute-Vente has already said this, cited by Cretineau-Joly in his remarkable work, "The Roman Church in Face of the Revolution": "What we ought to ask, what we should look and listen for, as the Jews await the Messiah, is a pope according to our needs".

Their desire must have been filled beyond their expectations, as the affair having failed with Rampolla, thanks to the veto of the Austrian emperor, it is a new generation of popes designated by the Vatican lodge, more flourishing than ever, who would succeed to Pius XII by the following process:

Chronologically, it is Montini who was designated since 1945. The proof of that is carried by a letter of July 11, 1977, from M. Winckler, well-known by the Vatican and particularly by Montini, for whom he served Mass every morning, addressed to the Rev. Father Guerard des Lauriers. This letter, published "in-extenso" in "Les Cahiers de Cassiciacum", recounts in detail how it was averted from the choice by Mgr. Pignedoli who he thought "to be one of them".

But Montini having betrayed Pius XII in associating in secret with the Communists, by this fact was separated from him and never named a cardinal in order that he would not be "popable", thus making to fail the "combination".

It is then Roncalli who was advised on August 14, 1954, by his advisor, a known F.: (Freemason) author (c.f. the Masonic review "Les Echos du Surnaturel", the December - January, 1961, issue) to have himself prepared to succeed Pius XII and to prepare the council forseen to permit the modernists to entrench themselves in power following a process which has been minutely described by Father Wiltgen in his book, "The Rhine Flows Into the Tiber", which one

must read in order to understand the designs and plots and the manner in which Roncalli, then Montini would modify several times the rules to assure the triumph of the modernist sect.

It is for that, that Roncalli was called ever since his election(?) by the clairvoyant people "a transistion pope", because he was charged to name Montini a Cardinal so that he could take his succession.

He was, in reality, more than a transition pope because he hastened to declare: "The Church no longer condemns!", playing also the wizard's apprentice and starting, with his famous "aggiornamento", the work of demolition of the future Paul VI. Judeo-Masonry and Communism have already, through him, obtained their letters of reference. They have won the game.

All the details are related in the book by Pier Carpi, "Les Propheties de Jean XXIII", published in 1976, which seems to establish that Roncalli was initiated into the Rose-Crois (trans. - Roscrucians?), in Turkey, in 1935, under the name of Johanes. This book moreover makes a "dithyrambique" eulogy of him, as one of the greatest popes, for the "liberal" work accomplished!

At the death of John XXIII, it was Cardinal Siri who was elected. He passed for a traditionalist. But Cardinal Tisserand secretly left the conclave to go make a telephone call in the city (to whom?) and returned passing in front of the Swiss Guard. Siri effaced himself before Montini (following what kind of pressure?). This is why the Romans saw with stupification the white smoke announcing the election of the pope return to become black, such a thing has never been seen. We know that a very strict rule formally forbids the cardinal electors to communicate with the outside during the conclave. No one has ever raised the question to know whether the violation of this formal prescription has not been a cause for nullity of the conclave....

Concerning Karol Wojtyla, Professor Basile of Brussels, a high F:. dignitary has declared to Jean Guitton, before a witness who reported it to the Rev. Father Guerard des Lauriers: "We have installed Cardinal Wojtyla in order to establish the Synarchy (totalitarian world government by F:. M:.) and the world religion (above and against the Church). The Church must become a composit among the others". This is the avowed goal of ecumenism, the opposite of the Apostolate contained in the Credo.

Even if this new generation of popes has not belonged organically to Freemasonry, it is nevertheless in its hand by reason of its compliances in its regard. The Bull In Iminenti of Clement XII condemning Freemasonry in regards not only those who belong to it and assists at their meetings, but also those who promote it in any way. Excommunication is levied upon them all. In effect, is it not to promote the sect to not remind of its condemnation, still in effect, and to allow it to be said that it has fallen into desuetude? Is that not a form of complicity?

In any case, these popes are modernists, humanists, condemned in advance by Saint Pius X. Under Paul VI, the reviews, notably "Le Courrier de Rome", have made a study of the Constitution of Paul IV (which one of my correspondents attributes to Sexte Quint) and which has the same perpetual character as the Bull of Saint Pius V for the Mass, declares null all the nominations of cardinals and elections of popes who have lost all or part of the faith (therefore moderninsts). As by chance, it is no longer question... (to be continued).

IN MY MAIL

To close with -- 2 letters that do not flatter me.

-- One correspondent reproaches me for citing certain authors or reviews and to thus give them a publicity which they don't merit, because their doctrine isn't always good, and the same goes for the editors who publish them.

Response: 1) Concerning the authors, even if an enemy furnishes precious teachings that one doesn't find elsewhere, wouldn't it be sad to let this information go? 2) for the publishing houses, how can one alone by itself survive in publishing only those authors who are always orthodox? No one is perfect. Why not take in each one what there is of good?

-- A correspondent who reproaches me with "suspecting intentions" and with "judging" the internal forum, condemns me to hell for

LETTRES NON-CONFORMISTES *** Continued

the crime of loosing souls. It is 2 years since he fired over me red cannon balls for everything. In reading the Gospel, I tell myself that it would not be reassuring if I did not have enemies. This will soon well be otherwise, happily!

-- An eminent priest, on the contrary, in regard to my initiative and to my position: "It is good that this attitude endures. I congratulate you on being witness to it. I very much liked your tract on the N.O.M. My writings are arduous, yours pass much better in the mind". He wished that I would write another tract on the vacancy of the Holy See and another on the invalidity of the N.O.M., it seems. He specifies that priests who celebrate the traditional Mass and who, at the Te Igitur, name "John Paul Una Cum Ecclesia" participate in a capital schism". Elementary logic most certainly.

IF WE ARE ABLE TO GLORIFY OURSELVES IN ANYTHING, IT IS TO CARRY ALL OUR DAYS THE CROSS OF OUR LORD JESUS CHRIST. (Saint Francis of Assisi).

May we find ourselves in the daily recication of the Rosary and .... in God.

Vernet-les-Bains, January 25, 1980
Conversion of St. Paul
Rene Rouchette

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6) The Duck Book -- Your Editor had dinner in New Orleans at the NCMR Conference with Bob White the chicken farmer, airport runway contractor, humorist, patriot, millionaire, and"illiterate"(his description/not mine) editor of the fastest growing publication in America -- "The Duck Book Magazine." Bob is a patriot with the idea of reaching 10 million Americans with his quarterly publication which summarizes the "best and the brightest" of the newsletter industry. A subscription is $10 (for life - his,not yours, since Bob has cancer) and if you read newsletters you can't find a better bargain or more information for less in the newsletter industry. Send him $10 and you'll get ten times the value in information and laughs -- something we all need a lot more of. Write Bob White, PO Box 1928, Cocoa, Florida 32922.

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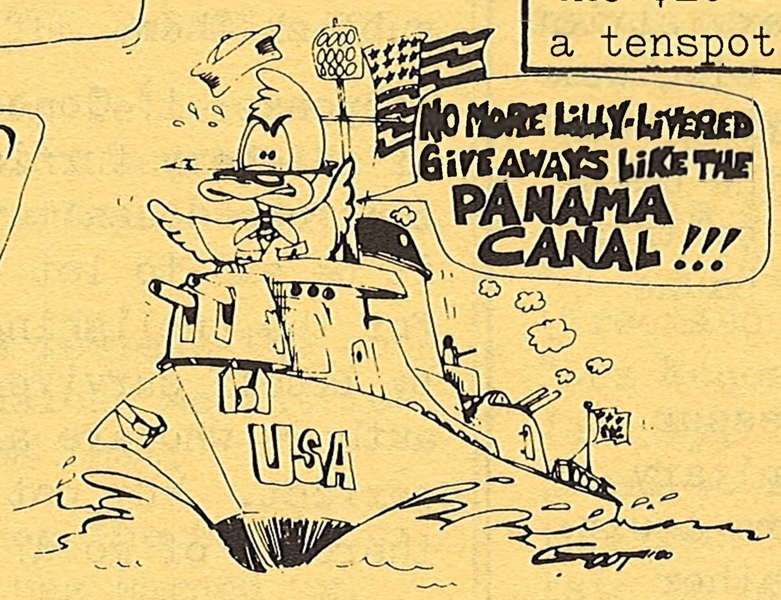
-- Fr. DEJ



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REV. GRAHAM L. WALTERS
Priest in Residence

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REV. GRAHAM L. WALTERS
Priest in Residence

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Saint Athanasius Catholic Chapel

Faithful to Traditional Catholic Doctrine, Practice and Ritual

May 19, 1980

Dear Reverend Fathers:

We wish to announce the appointment of Fr. Graham Walters, as Priest in Residence, for St. Athanasius Chapel, in Oklahoma City. Father is a native Oklahoman and was born in Stillwater, in 1937. He entered St. Mary's Seminary in Houston, Texas, immediately following graduation from High School. St. Mary's was staffed by the Vincentian Fathers and in 1963 Father Walters was ordained into the Latin Tridentine rite for the Diocese of Oklahoma City and Tulsa.

Father's first appointment was Assistant at St. Francis Xavier, in Tulsa, following which he became Assistant at St. John's, in Bartlesville. My wife and I became acquainted with Father while he was Assistant Pastor at St. Francis Parish, in Oklahoma City. We always admired him for his zeal and enthusiasm. Following the appointment at St. Francis, Father became the Pastor of the Prince of Peace Parish, in Altus, Oklahoma. He remained at Altus for five years.

The last five years Father spent as Chaplain for the Baptist Medical Center and Deaconess Hospital, in Oklahoma City. In addition, a few weeks ago he was made Chaplain of St. Ann's Retirement Home here, also.

Father became known as a conservative in the Diocese and one who was likely to resist the worst of the liturgical changes. We have been talking to Father for two or three years about the problems in the Church - and at last, thru the Grace of God, he was able to arrive at a decision. Easter Sunday, April 6, 1980, Father said his first Mass at St. Athanasius. It was an impressive experience for Father and the many Catholics who crowded our beautiful chapel.

Please welcome Father Walters into the ranks of our traditional Priests, with your prayers and encouragement for his success. Our fight to return the Catholic Church to those who love it and take it away from those who have profaned it, has now become his fight also.

Sincerely,

H Paul Williams

H. Paul Williams
1901 N. W. 22nd
Oklahoma City, OK 63k96

"THE OLD MASS ONLY!"
EXEGESIS OF A CATCHWORD

by
Dr. Eberhard Heller
transl. by Gladys Resch

Reprinted from:
EINSICHT (Dec. 1980)
Freundeskreis e.V. der
Una Voce - Gruppe Maria
8 Munchen 1, Postfach 610
GERMANY

This formula "the old Mass only" pulled up the banner by all Traditionalists of 'econeistic' stamping, seems to have a lot to say: it embraces the multipartie and diversity of the Vatican reforms and concentrates the opposition against them on the decisive point. It justifies the rebellion against the ecclesiastical hierarchy and excuses to remain in the old reverend Roman-Catholic 'Church'. And it sounds objective, appropriate and moderate: one wants only the old Mass. Finally all petitions adressed to the 'holy Father' John Paul II have the only aim: the re-admission of the old Mass. (Compare the "Mitteilungsblatt der Priesterbruderschaft Pius X." of September 1980.) Nothing else is wanted.

One should not undervalue the dynamic and the persuasive power of this saying, as it contains the whole programme of the Traditionalists. Yes, their whole programme! As we shall see soon. "The old Mass only" - and all the problems are solved by themselves!

And still I maintain: nothing is more hypocrite, more falsifying, more shortening the problems (and by this: making the situation more harmless), more narcotising the true opposition, than this formula. In short: for this reason it has become the easy excuse of all weepers and the demagogic battlecry of all traditionalistic 'honest folk' and incendiaries.

One will object to me: but hasn't the EINSICHT right from start kept up the battle for the old Mass? Was it not in Munich, in the Baaderstraße, (when all the others were lamenting) that the first center of Mass was established in the German-speaking area, and especially, to guarantee the contination of the holy Sacrifice, so that the most central Sacrement should be maintained to the Church and the faithful, for their atonement and for their holiness? Yes, of course! But at the same time we have always remarked and shown, that by introducing an invalid Mass, consequences follow ipso facto for the promulgator, the protectors and for the institution, which they represent, and in which this sacrilegious inferior work was introduced: Connected with the apostasy is ipso facto the loss of the power of the keys and the profanation of the Church Institution. After all the Church - founded by Christ as Institution and way of salvation, and this means in the most fundamental and decisive point: the gift of the sacramental possibility to unite oneself directly with God, to enter with Him in contact of the New Covenant - is holy according to her essence - and must stay as such, if she wants to remain the Institution of Christ. And it is only to the true Church, that is the Institution founded by Him, which "holds everything that He has commanded", that Christ has, among other things, entrusted to her the holy Sacrifice of the Mass and given her the power to be responsible for it and to administer it to the faithful. It should be quite clear that an organisation, which has the aim to destroy Gods work of salvation in its most central part, which acts without His authority, should not have the right to be recognised as the true Church. Therefore: the true holy Mass only in the true Church! We have never seen the destruction of the holy Mass as an isolated case.

The person, to whom this range of thought seems too short or not enlightening, should remind her-(him-)self of the fact that also the priests of Palmar de Troya say 'only' the old Mass. (N.B. Even the collaborator of the University Professor Dr. M. Erren and at present assisting theologian to Mrs. Dr. Gerstner, Mr. Anton Holzer, is - in a manuscript lying in front of me - of the opinion, that the ordinations of Palmar cannot, according the present informations, be disputed.) However, many faithful will object to go to any of these Masses celebrated by the Palmar-priests, - and rightly so - and not on emotional grounds or for preference for the Lefebvre-party. If, however, one would only be conderned about the old Mass, there would be no reason to avoid the Masses celebrated by this sect. What reason would one have under the condition: "only the old Mass" to give preference to the one or other celebration? None!! in what way would a Mass celebration of Lefebvre people differ from one of the Palmar followers? Yes, one would say, the Palmar people have the status of a sect, and the laying claim to the right to administer the sacraments, is illegal. Agreed! That the one revere the charlatan Clemente, who nominated himself Pope, or the Lefebvre people the apostate

Bishop Wojtyla as Holy Father, and who want to be in community of faith with the one or the other, put both, in principle, on the same level: the level of a sect.

There is, of course, a legitimate reason why the assisting to the celebrated Masses of the Palmar-priests should be avoided, simply because this sect uses sacrilegiously and without authority the rights of the true Church. And Mgr. Lefebvre? He retains something - the old Mass -, which does not belong to him anymore, because of the expressly wanted membership to the apostate organisation! Therefore his malice, wanting to keep up 'only' the old Mass, is not less grave!

Perhaps the one or the other will already wake up by this aspect. "The old Mass only"? ... nothing can be solved as simply as that.

One would imagine Econe would restrain in criticising Palmar, due to the same weaknesses in principle. In the meantime it is quite astonishing that those mainly, who sit in the glass case, meaning the Econe people, throw stones, meaning they warn people not to assist at the Masses, celebrated by Palmar-priests. (The Palmarian too have not been idle, and their chef Clemente has without hesitation 'excommunicated' Mgr. Lefebvre and his followers ... So one realises: the satyric game runs on high spead.) Jealousy? This supposition explains too little. What is the reason then that the followers of Marcel Lefebvre go against the Palmarian, respectively the Clementists, they, who recognise in the heretic Wojtyla the head of the Roman-Catholic Church (that he is in any case a materialistic heretic is even affirmed by the Econe propagandist Father Milch) and pretend to aim only at the old Mass (under the jurisdiction of the Reform-'bishops'!)? Which right is theirs to look down on the rightly as a sect qualified group of Palmar de Troya? In the first place certainly, to be able to be separated from the Palmarians under the prestige of legitimacy and to suggest to her followers in this way the impression to be members of the true Church. N.B. if Econe would be in reality concerned solely about the old Mass, this conception would become the best, even though unwilling protector and advocate of the Palmarian. What's good for the goose, is good for the gander.

At the latest the first club-foot of this apparent undisputed saying becomes visible by the attacks against 'pope' Gregor and his followers: wih Econe too it is not just the matter of the old Mass, but it is forced to admit that the often mentioned 'old' Mass - of course alongside with the so-called 'new' Mass - does not just exist in a vacuum but only within the bounds of the respective Institution. In my heart I am revolted to write: "within the bounds of the true Church", because this expression is always being misused by Econe. So this 'respective Institution' is for Econe the apostate Church organisation. Therefore: the true ('old') holy Sacrifice of the Mass in the apostate organisation - and of course only in it. One can imagine how 'pleasing' such a sacrifice must be to God, seen from this angle. Because "only the old Mass" must fill up the gaps: in the heretic association only.

Econe assures repeatedly that it has not made any compromises in this matter, and means, that they continue still to say the Mass only according to the tridentine Rite, wherefore there can be no mention of a suspected heresy. I just leave it for the time being. Already at this point, in which Econe recognises an organisation as legitimate Church of Christ, which has substituted the meal in place of the sacrifice, and the worship of man in place of the worship of God, which by its head John Paul II distorts the meaning of the work salvation of Christ, Econe defies the doctrine of the Church, teaching herself to be a holy Institution.

The true programme which hides behind the apparent justified request "the old Mass only", contains in real truth more sacrilegious matters.

Meanwhile everyone knows the announcement made by Mgr. Lefebvre, giving the instruction that seminarians, who do not accept Wojtyla as Pope and who reject the so-called 'N.O.M.' as invalid, must leave the Fraternity. Here arises a new and more monstrous point concerning this programme, in which, after the weepers the 'honest folk' are called on the plain: "the old Mass only" neans at this step: "also the old ..." please - one is polite, therefore - please alongside with the 'new one' of the apostate association. By this not only the condition of the essence of the true Church, according to her absolute Holiness, is rejected (1rst heresy), but the central means of salvation, the holy Sacrifice of the Mass, is dishonoured by this expressed or included recognition of the so-called 'N.O.M.'. Apart from this the recognition means the acceptance of a heresy - this would be Nr.2.

At this point one should pose for a minute and reflect on the monstrosity of such an attitude. Why do we offer resistance? Were we at the end nothing else but

fools, although of good will, but at the end only schismatic rebels? Why did the seminarians, who believed to renew the life of Faith and to revive the practice of the sacraments under the obedience of Lefebvre, go at all to Econe? ... to take part eventually in such cunning sacrileges? ... under the cover of religious 'honest folk'? Are they unable to add two and two, to find out the contradiction in which they stand? And a good number of the faithful should ask themselves earnestly if the consequences of their inconsequence, that means the results of their spiritual laziness and snugness, their selfishness for salvation, are really contributing to the welfare of their soul.

But if one thinks that the exegesis of the catchword "the old Mass only" has reached its sacrilegious culminating point in the exposition of the previous statement of the facts, and that it is exhausted, it is a mistake. Behind the 'honest folk' hide the incendiaries. One can very well remember how 'with free will' the incorporation, respectively the annexion of the Mass centers in Stuttgart and Reutlingen took place and were swallowed by the insatiable Fraternity, which is named St. Pius X. The attacks of Econe on the self-reliant Mass centers in Munich, St. Michael, St. Theresia in Ulm and also the centers in Basel and Luzern are not yet forgotten. Of course the reason for it was 'only' the old Mass. It was only the matter to guarantee the care of souls and to unburden the laity, of tasks, which are not their business anyway. The persons concerned at the time can tell a tale about this, how the gentlemen Wodsack, Schmidberger, Roch an all the other charges proceeded: solely by means of blackmailing, for which they had been authorised and appointed by their boss and his instigators. The short sighted selfishness for salvation of the Traditionalists gave and give an easy hand to Econe. This is the 'offer' of Econe: the providing of 'old' Masses against delivery of the Mass Centers, giving up of the independance and acceptance of the econistic heresies, and woe to you if you do not agree with this bargain! At once the appointed theologians are asked: Of course, the parish of St. Michael, Munich, has no bishop, therefore she is a sect.

Here the 'old' Mass is used as the decisive way for pastoral blackmail, to reunite the 'obstinate' faithful to the apostate association. - And that is what the harrassed "Renewal in Christ" looks in reality! - Who ever still thinks that this happens unwillingly, may remember the certainly 'unwilling' annexation of the Mass Centers.

The understanding of Econe "the old Mass only" lastly means quite simply: the old Mass is the means to couple the sincere faithful outsiders to the apostate association. Isn't it so, you, the good Traditionalist, that you want 'only' the old Mass? - I save myself the trouble to call this procedure to be moral-theological and I deny myself the pleasure to underline the last sentences.

But I mention here all those, who propagate the claim "the old Mass only" in the German speaking area - may they be weepers, 'honest folk' or incendiaries: there is next to Econe with ihs outstations Zaitzkofen, Munich (Schmellerstr.), Reutlingen, Stuttgart (St. Athanasius), Saarbrücken - meanwhile Kassel has also succumbed - Father Milch, who showed that he has no interest to discuss the situation honestly, (he sneers at the quoted doctrines of the Church, which are not of his opinion, he calls them logical subleness - compare circular letter of 27th August, 1980) and his organisation; the cult-community of Pius V in Freiburg, which calls the apostate organisation her 'Roman Catholic Church', according to its chairman Mr. Erren; Mrs. Dr. Gerstner with her KYRIE ELEISON, her contributor Baron von Schrenck-Notzing (isn't it, Mrs. Gerstner: non olet, non olet!). And there are finally Mr. P. Boxler with"Mysterium fidei", Dr. Küble, the chef of VOX FIDEI - and of course still Professor Georg May, who denies constantly to acknowledge the gravest falsifications of the 'N.O.M.' (if Hitler were to be judged only according to the construction of the Autobahns, one would have to consider him as a meritorious statesman) and the UVK.

After all that has been mentioned here, one should think it over if one could ask these persons and groups to administer the sacraments, in the normal case.

The post-conciliar Church has capitulated in 'obedience'. The Traditionalism is being terminated by way of sacramental blackmail: because it wants "the old Mass only".

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Enthusiasm – the inspiration that makes you "wake up and live." It puts spring in your step – spring in your heart – a twinkle in your eyes – confidence in yourself and your fellowmen.

Enthusiasm is reason gone mad to achieve a definite, rational objective.

Enthusiasm is inflamed by opposition, but never converted; it's the leaping lightning that blasts obstacles from its path.

Enthusiasm is a contagion that laughs at quarantine an inoculates all who come in contact with it.

Enthusiasm is the vibrant thrill in your voice that sways the wills of others into harmony with your own.

Enthusiasm is the "philosopher's stone" that transmutes dull tasks into delightful deeds.

Enthusiasm is a magnet that draws kindred souls with irresistible force and electrifies them with the magnetism of its own resolves.

Enthusiasm – do you have it? Then thank God for it. If you haven't got it – then get down on your knees and pray for it.

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I thank the Lord for what I had
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AMEN

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This photo must have been taken sometime around June, 1947—l to r: Gladys Miller, Grandma (Anna) Falkenberg, Vivian Jones holding 7-month old Douglas, Cheryl, and Danny. Note height of tree!

I'm guessing around 1954? My mom and brother Dick must have just finished piecing back together this 7-feet long dinosaur leg bone which has since been shipped to Washington, D.C. That's Danny, black-eyed Doug, and I think Jean Marie.

On November 21, 1980 my parents Vivian & Eddie Jones celebrated their 40th wedding anniversary. A newly published book UNCOMPAHGRE states "their four feet have probably stepped on more square inches of Uncompahgre Plateau than those of any other two people now alive."

Their children (except Dick who ts in Germany) had a "surprise" afternoon reception for them followed by an evening dinner down town during which we all found out who shot J.R.

The next evening they enjoy a round of penny-ante poker with some of the family. From the look on her face Cheryl must be winning. Lttle Nicki looks like she has her coat. Probably coming in to say, "Dad, it's about time to go home!"

Cousins Catherine Davis (b. 6-20-78) and Mike Moreland (b. 7-24-78) get along pretty well together—most of the time!

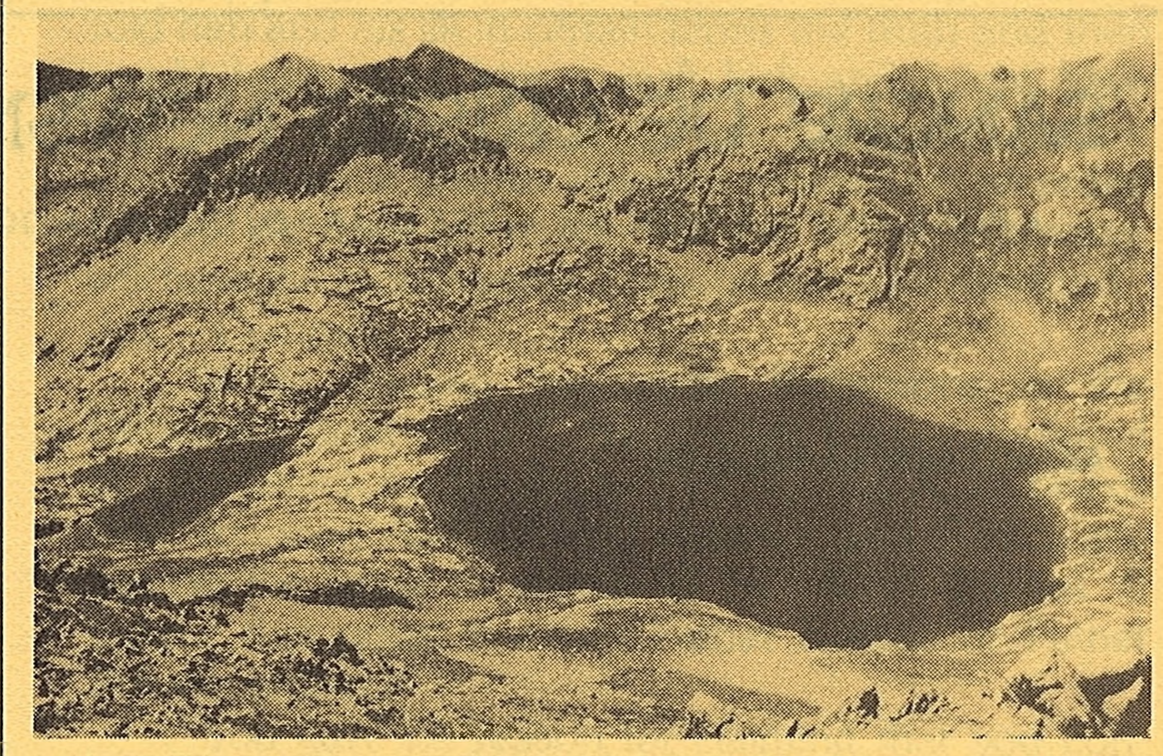
Charles & Rebecca Kennedy own a nice cabin(s) near West Yellowstone, Montana. Last August it was the outfitting rendezvous station for a hardy, adventurous backpacking trip into some nearby formerly remote alpine country.

These courageous teenagers didn't realize that their tender feet would be carrying them and their packs well over 22 miles plus during the next four days. They're still talking about it!

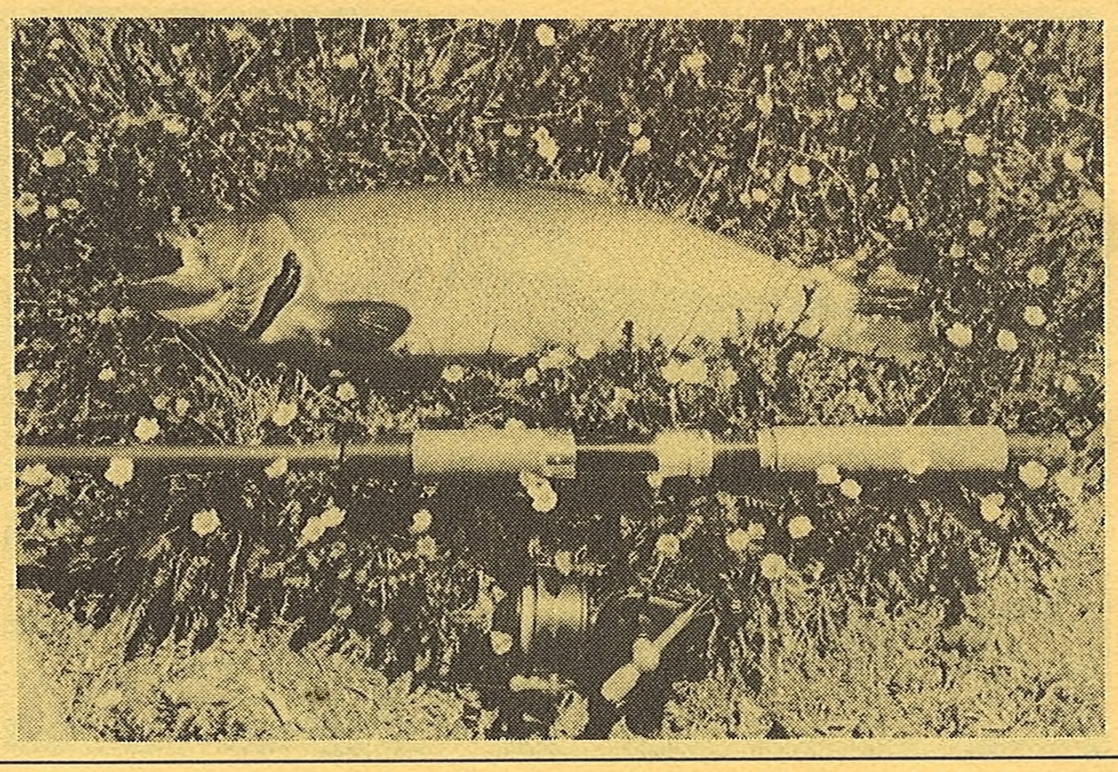
Phillip Kennedy took to the ol' mountain trail like a pro on his first ever backpack trip. He and his sister Linda have caught the eyes of not a few renowned figure skating pros with their pair-skating finesse.

George and Rita Faul from Louisiana spent their vacation in Colorado last summer. Here we see them on their way to wet a worm and snag a trout or two in Hermit Lake. Steve, back on the footbridge, can't wait to make a return visit to the mile-high state.

Troy, Jim and Bruce Gott and your editor enjoyed a Sept. 1980 packtrip into the majestic San Juans. On top of Columbine Pass little did we realize just how far we would have to walk that day before being picked up by Bruce's wife Laura at the Purgatory Ski Area Campground. First train (and hopefully the last) we'll ever miss!



We camped two nights at lovely "Barry Lake". Caught a few nice ones. The night it was Bruce's turn to sleep outside our three-man tent, a pack of coyotes started howling—sounded like they were right on top of us! Say, fellows, when you get all those apple trees planted this spring, how about another go at it?



The Commanche Lake trip last June with Lance Lohr, Regina Hurst and her daughter Karen was one of the best fishing trips for me all summer. This is just one of the four two-pound plus beauties I landed. The others left early and didn't fare so well.

NO TIME

I knelt to pray, but not for long;
I had so much to do.
Must hurry off and get to work,
For bills will soon be due.
And so I said a hurried prayer,
And jumped up from my knees;
My Christian duty now was done,
My soul could be at ease.

All through the day I had no time
to speak a word of cheer
No time to speak a word for God;
They'd laugh at me, I feared.
And when before the Lord I came
I stood with downcast eyes,
Within His hand He held a book;
It was the Book of Life.

God looked into His book and said
"Your name I cannot find;
I once was going to write it down,
But never found the time".

MASSES in PUEBLO

IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street

9:00 A.M. — The first and third Sunday of each month beginning April, 1981.

MASSES in WESTCLIFFE

12:30 P.M. — These Masses will be offered by Father Jones in a private chapel at his residence (210 South Second Street), the first and third Sunday of each month beginning in April, 1981 -- except no Mass Easter Sunday, April 19th. Instead a 7:00 P.M. Mass will be offered at the Carl Bollingers' in Olathe.

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